The Unspotted

HIGH-COURT OF JUSTICE

Erected, and Discovered, in Three

SERMONS,

Preached in LONDON, and other Places.

By THOMAS BAKER Rector of St. Mary the More, in EXON.

Jam. 5. 9.

Behold the Judge standeth before the Door.

Ambros. l. 5. d. Fid. c. 8.

Cum cuncta futuri Judicii momenta nescimus, semper, tanquam in Excubiis constituti, & in quadam virentis Speculæ collocati, peccandi consuetudinem declinamus; ne nos inter vitia Dies Domini deprehendat.

Printed for the Author. 1657.

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Printed for the Author. 1617.

BIBLIOTHECA·BOMFIANA·

THE EPISTLE,

To his justly honoured friend, Jonathan Prickman, Esq; *the happiness of this life, and a better.*

SIR,

THE diet of *Ephraim*, in the Prophet, cannot but by all, that have tried it, be interpreted, and

entertained, for very spare, and thin, that is nothing else but (what the Apostle disclaimeth the fighting with) a poor blast of empty Aire. That *Ixion* is in a very sorry condition, that embraceth a cloud of such vacuity in stead of the *Juno* of a well-furnished table. Mine entertainment, Sir, by you, from time to time, hath been of another nature, that have still, every day more and more, abounded in pregnant, testimo-

testimonies of your real favours towards me. These poor labours, which, when preached, you were pleased highly to approve of, shall you but now vouchsafe to look upon, in a dead letter, where they cannot but lose much of their lustre, with a favourable eye, you shall every day, more then other, lay a strong obligation of a continued sacrifice of prayer, still to be offered up before the Throne of grace, for all manner of

blessings, both spiritual, and temporal, to be showred down upon you, and yours, by

Sir,

Your most humbly devoted Friend, and Servant,

T. B.

The

The Epistle to the Reader.

Courteous Reader.

FOr, (*for the general, upon my late trial of thee, by the three Sermons of mine, lately published, I finde thee to deserve no other compellation; however some* —— Magni nominis umbræ, *shadows of great names have winced; and so upon the result, professed themselves galled, with a*

passage in the Epistle to the first, of the Knaves every day turning) beest thou Presbyterian, or Independent, wilt thou be but pleased to lay aside thy self-interest, the less reason shalt thou have, as Felix, to startle at this theam of Judgement. Beest thou a right, unbiassed, Protestant, Christian, as, with the Creature in the Apostle, thou wilt find in the an inclination to a restless groaning, till thou beest delivered from the bondage of corruption: so withal a propension, every

day

day more and more, to lift up thine head; in a joyful assurance, that the day of thy Redemption draweth nigh. Beest thou what thou wilt, leaving this following discourse upon the Text for thee to advise with, that thou mayest so demean thy self, that the sound of the last Trumpet may not affright thee, is, and shall be, the assiduous prayer of

Thine in our common Judge, and Saviour, T. B.

To the Reader.

The first SERMON.

Apoc. 20. 12.

I saw the dead, small, and great, stand up before God; and the Books were opened, and then another Book was opened, which was the book of life, and the Dead were judged out of those things, which were written in the Books, according to their works.

NOt to look back for *Coherence* as but so far, as the immediately preceding verses; wherein our divine Evangelist acquainteth us with what he has discovered,

discovered, of *Gog*, and *Magog*, devoured by fire from Heaven; and their great Lord, and Master, the Divel cast into a lake, that is for ever to burn with fire, and brimstone, I shall for the present, content my self with that *Statutum est* of the Apostle, *Heb.* 9. 27. for an Introduction, to lead me into the Text; it is appointed for all men once to die; and after that the judgement. Death is nothing else but as that adversary in the Gospel, that delivereth us up to the Judge. Or as an alarm, for the awaking of us, to prepare for a sharp encounter with judgement. And then, since death hath, of late dayes especially, and that for a long continued Tract of time, been gallop-

gallopping upon her pale horse amongst us; not all-arming us onely, but beating up our quarters, yea, bathing her footsteps in our blood; nay, and God only knoweth how soon she may be charging us with a fresh Carriere; drereful Heralds unto us, that it is to probable, that ere long we shall be delivered up to this Judges Capital sentence; yea that, unless those two powerful Advocates, a lively faith, and hearty repentance, shall seasonably interpose, must needs doom us to irreparable destruction; both of body and soul; this sentence of judgement, in all rational discourse, may not seem strange, or uncouth, unto us. Nay, may that the Apostles argument, upon

his

his *Romans* he presseth, for their speedier awaking out of sleep, *Rom.* 13. 11. pass for irrefragable, that their salvation is now nearer then when they first believed; of all hands can it not but be agreed upon, that a stronger ty, for the contemplation of this Judgement, must needs lieupon us, that have far greater reason to say of our times then the Apostle of his above sixteen hundred years ago, *Cor.* 10. 11. that we are they, upon whom the ends of the world are come; then upon any *Patriarch*, or *Prophet*, before, or under the Law; yea, or Evangelist, or Apostle, since the death, or Sepulture thereof; that had but a dim sight of this so considerable a spectacle, by the glimering

mering light of Prophesie, or vision, yea, or Revelation; as hath our divine Evangelist, and Apostle, here. I saw the dead, small, and great, stand up before God, &c.

The Text then you cannot but see what just reason I shall have to term a lively Effigies, and Representation, of the great, and general, and unspotted, High-Court of Justice, that, at the last day, shall be erected in the Heaven of Heavens; wherein I shall only point out unto your considerations these ensuing particulars.

the { Prisoners to be arraigned,
Judge to pass sentence.
Evidence to be given in.
Legal proceeding of the Court.
Infallible certainty of all.

The Prisoners, to be arraign-

ed,

ed, you may see to be the Dead, small, and great.

The judge, to pass sentence, God.

The Evidence, to be given in, Recorded in Books.

The Legal proceedings of the Court appeareth clearly in that the dead, without any the least distinction, or discrimination, are to be judged according to their works.

And the infallible certainty of all is conspicuously apparant by that our divine Evangelist, and Apostle, professeth that he hath been Αὐτόπτης, an eye-witness of all. These the parts of these plainly, briefly, and orderly. And first are we to take a view of the Prisoners to be arraigned; which we see, are the Dead, small, and great.

I saw the dead, small, and great, stand up before God. Not to mention those, that shall, alive, be caught up with those that are dead, to meet the Lord in the Ayre. 1 *Thes.* 4. 17. this mention of dead, small, and great, hath ministred matter of sharp dispute to Divines, of no mean note in the Church, about the stature of the dead, that shall stand up in the judgement; whether it shall be of all the same. Not to distract your thoughts with an endless multiplicity of needless conjectures, we shall look no further then S. *Augustines* summary determination of the point, that, at the day of judgement, we shall not all appear of an equal stature, for that this were, with *Procru-*

stes,

stes, to stretch out those of a shorter, and to contract those of a taller Size; yea indeed, by extending and contracting of dimensions, to take away the natural property of the bodies. But of that stature shall we all appear, *Qua vel eramus, vel futuri eramus, in juvenili ætate*; which, either we should have attained, had we not been cut of in our infancy; or had attained, and continued in, had we not by old age out-grown it. Of that strength, and vigour, that usually accompanyeth the age of three, or four, and thirty years; of which age the first *Adam* is conceived, and concluded to be, when he was created: the second, when he was crucified. And this conjecture

ſture is not improbably grounded upon that of the Apoſtle, *Epheſ.* 4. 13. till we all come to a perfect man, unto the meaſure of the ſtature, or, (as it is in the Margent,) of the age of Chriſt. But, ſhall we compare this place with 19. of this Book 18. where the Angel giveth a Commiſſion to the fowls of the Aire to eat the fleſh of all men, both bond, and free, both ſmall, and great, we ſhall eaſily be induced to believe, that by thoſe ſmall, and great, ſhall be intended a commenſuration of men, not by their ſtatures ſo much as their ſtations; not ſo much by their dimenſions as conditions. So that the reſult ſhortly ſhall be, that Princes aſwel as Peaſants,

rich

rich as poor, bond as free, shall all stand up before this judgement seat. We say, that, as death leaveth us, so judgement findeth us; yea indeed, death and judgement deal with us alike impartially. So that *Pallida Mors* — as death visiteth, alltimes, the Pallaces of the mightiest *Potentates*, as well as the cottages of the poorest Mushroms; shufling both King and Pawn into one bag, as soon as the game of our life is ended: so shall the summons of judgement equally attach us; *Cum suis Plato adducetur discipulis; & Potentissimi quondam Reges nudo latere palpitabunt*; *Plato* shall be brought forth, ranged in the same form with his the meanest Schollars, and those mighty

Potentates,

Potentates, whose very names but even now struck terrour into the hearts of all about them, shall now, divested of all their Robes of State, and titles of Honour, stand naked, & trembling, before this dreadful Tribunal. Nor can this tidings of judgement seem strange to any, that is not a meer stranger to reason. Even the *Moralist* hath written a purposed Book, whose summe is this Problem debated, *Quare bonis eveniat male*; wherefore the most Religious Persons, have, not seldome, the worst end of the staffe in this life, whose Positive resolution we finde to be, that things are thus ordered by providence, that the good may be still kept in hope, and the evil in fear,

of

of another life. Indeed, it not seldome fareth with the righteous, and the Reprobate, in this case, as with *Isaac*, and his Brethren. *Gen.* 25. They have certain gifts given them, and are sent away; whilest he hath the entire Inheritance reserved for him. The Reprobate here may have certain gifts of the Highest left hand, of success, of advancement, of wealth, of Honour, in a liberal measure, heaped up upon them; but then without the least hope, or expectance of any further testimony of Gods love, or favour, for the future, they are sent away to their own places; whilst the Righteous, in the mean time, meanly gratified with present Boons, have an Inheritance reserved

ferved for them, even an Inheritance incorruptible, that fadeth not away, in the highest Heavens. As with *Manasseh*, and *Ephraim*, *Gen.* 48. of which, however *Manasseh*, as the elder, be placed, by *Joseph*, at his Fathers Right hand; and *Ephraim*, as the younger, at his Left: yet is the case, immediately after, altered by the good old mans deliberate transposition of his hands; he laying his Right upon *Ephraim*, his Left upon *Manasseh*. The Reprobate here in this life may, by *Joseph*, which soundeth increasing, by the encrease of their wealth, and substance, as Elder brothers, be set down at the right hand of Honour, and Power; whilest the Righteous, like the Younger, may be left

at

at the left of neglect, and contempt. But, in the life to come, the God of *Iacob*, that leadeth *Ioseph*, like a Sheep, shall dispose of them in a far diverse, yea, contrary, posture; placing, as his true, harmless, and serviceable Sheep, the Righteous at his right hand; but leaving the Reprobate, as unprofitable Goats, at his left. As with the Teeth, and the Feet; whereof the former, whilest they are sound, we contentedly allow an eminent place in the body; and for that we finde them of great use, for its health, carefully, preserve, and serve with all manner of dainties; but, when they begin to rot, we pluck out, and cast away, as fit for nothing but the

Dunghil,

Dunghil, or Fire; the latter, whilſt they are ſound, we leave not only to their low, and deſpicable, ſite; but expoſe to all manner, labour, and travail; and employ in the moſt vile, and ſervile offices; which yet, if, by any caſualty, they ſhall come to be ill affected, we carefully, and charily, plaiſter, and binde up. The Reprobate here, like the Teeth, may be ſeated in the moſt Eminent place of the body politick; and may appear (certainly for ſuch to appear they deſire) very ſerviceable for its advantage (though it be all this while indeed but to eat up Gods people, as if they would eat bread, *Pſal.* 14. 8.) and upon either ſcore, may not only be

heeded tenderly, for point of preservation; but served with all manner, choise, and rare, provision; but when putrefaction, and rottenness, shall scorn to seize them, shall be scronfully cast away; as fit for nothing but the Dunghil of neglect, and contempt, in the memories of men; or the fire of Hell, in Satans territories. Whilst the Righteous, like the feet, after that, for the whole term of their life, they have, not only been left in a lowly, and base, condition; but exposed unto all manner, labour, and travail, and anguish; and that both of soul and body; and have been surbated and bruised, with all manner, Tribulations, and Persecutions, are, at last, with all

all manner tender care, bound up in the bundle of life. To ſay no more, as with Cattle, kept for ſeveral purpoſes, the one for ſtore, the other for ſlaughter; whereof the one feedeth in green, and fat, Paſtures; the other are kept upon bare commons. The Reprobate here may have, the ſeeming happineſs at leaſt of feeding in the green, and pleaſant, Paſtures of all manner of plenty, and proſperity; but then in concluſion finde they themſelves deſigned for the ſlaughter-houſe of Hell. Whilſt the Righteous in the mean time, that are fain to content themſelves with no better feeding, then the bare commons of poverty, and all kinde of miſery, are yet reſer-

ved, as choise store, to remain, yea, Reign, with him, for evermore. So that then, whilst the Righteous, even when they are most anxiously groaning under the heaviest pressure of their afflictions, shall have no reason to despair of an happy change of chear; and therefore, in a passionate hastiness of Spirit, to cry out, as *David* sometimes, *Psal.* 31. 24. *We are cast out of the sight of thine Eyes*; or as *Sion*, *Isa.* 49 4, *The Lord hath forsaken, and forgotten us*: So neither shall the Reprobate, in the highest Flux of their brain-intoxicating happiness, have reason to promise themselves a perpetual, and unchangeable, continuance thereof, as the same *David*, in his

wanton

wanton estate, *Psal.* 30. 6. I shall never be removed; much less, as those Rulers, courage themselves in mischief, and say, as it is *Isa.* 28. 15. *We have made a Covenant with Death, and with Hell we are at an agreement; when that overflowing scourge, shall pass through, it shall not come nigh us, we have made lies our refuge, and under falshood have we hid our selves.* Say ye to the Righteous (is the Lords own close of that γλυκυπικρον, sweet-sowr word of his) that it shall be well with him; for he shall eat the fruit of his doings; but woe unto the wicked, it shall be ill with him; for the reward of his hand shall be given him, *Isa.* 3. 10, 11. As it is the same Lords gracious declaration of himself to his

Church; *In a little wrath hid I my face from thee, for a moment; but with everlasting kindness will I have Mercy upon thee.* *Isa.* 54. 8. So is it his, *no less just then dreadful, doom upon* Babylon, *the Churches Maule; that, as much as she hath glorified her self, and fared deliciously, so much torment, and sorrow, shall be given her,* the 18. of this Book and the 7th. *As there is a fearful woe thundered out against those, that laugh for the present.* *Luke* 6. 25. So is there a chearful Benedictus carolled out unto those, that mourn here; *for that hereafter they shall be comforted,* Mat. 5. 4. The rich glutton hath first his good things, and *Lazarus* evil; and therefore is there a time by either to be expected for their

turning

turning of Tables, their change of conditions; when the one must be comforted, and the other Tormented. *Luke* 16. 25. It is a just thing with God (saith the Apostle, enforcing this change with an argument, we See) drawn from his Justice) to render Tribulation unto them that trouble you, 2 *Thes.* 1. 6. whilst the Righteous (will we hear the *Psalmists*) *shall reioyce to see the vengeance.* *Psal.* 58. 9. Tribulation shall be the just Recompence of those, that have troubled the Righteous, whilst a principal part of the joy of the Righteous shall be the sight of just vengeance to be executed upon those, that have troubled them. So that a man shall say (will he, nill he, shall be dri-

ven to confess) that the Righteous shall not finally go unrewarded, verily there is a reward for the Righteous; nor shall the wicked for ever escape unpunished; doubtless there is a God, that judgeth the earth.

Which fitly bringeth me to the consideration of the second particular, the Judge, that is to pass sentence, God. *I saw the Dead, small, and great, stand up before God.*

Three things there are (as one hath well observed) which the Lord hath reserved, as peculiar to himself. The knowledge of things to come; It is not for you to know the times, and seasons (saith our Saviour to his inquisitive Disciples) which the Father hath put in his

own Power. *Acts* 1. 7. The revenge of injuries; *Vengeance is mine* (is the Lords own word) *and I will repay it.* *Deut.* 32. 35. And the judgement of ſecrets; judge nothing before the time, until the Lord come; *who ſhall bring to light the hidden things of darkneſs, and make manifeſt the counſels of the heart.* 1 *Cor.* 4. 5. The School yet, for the more preciſe pointing out the Perſon of this Judge unto us; diſtinguiſheth of a threefold manner of Judgement. Firſt, there is *Iudicium Approbationis*; a judgement of ſuffrage, or Approbation. And in this ſenſe ſhall the Saints act the parts of Judges. Know ye not (ſaith the Apoſtle) that the Saints ſhall judge the world?

1. *Cor.* 2. 6. Secondly, there is *Iudicium Principalis Autoritatis*; a Judgement of supream Authority. And this way of Judgement is peculiar to the Divine Essence. Wherein yet *Opera Trinitatis* is *ad Extra sunt Indiviſa* (saith the same School) every subsistence in the Trinity may justly challenge an equal interest. God shall bring every work to judgement, saith the Preacher. *Eccles.* 12. 14. For which cause I finde the day of this Judgement, by St. *Peter*, 2 *Epist.* 3. 12. signally stiled Gods day; looking for (saith he) and hasting unto, the Day of God. Thirdly, there is *Iudicium Promulgationis*; a Judgement of passing sentence. And with this power is the second

Person.

Person in the Trinity exclusively invested; and that meerly in regard of his Humane Nature. The Father (is his own word) hath given the Son power to execute judgements, because he is the son of man. *Iohn* 5. 27. And this, whether it be for the making of the equity of his proceedings in this Judgement the more, conspicuous (upon which ground; I meet with Divines, that will needs make that word of the Lord. *Ioel* 3. 2. matter of an undeniable conclusion, that the seat of this Judgement shall be Perpendicularly erected over the valley of *Iehosophat* near *Ierusalem*; for that being the center of the earth, as by *Geographers* is unanimously agreed on, thither, from

from all parts of the worlds circumference, may the lines of all Nations most commodiously be drawn, to take the fairer, and fuller view of the justice of these his proceedings) or whether (as we use to help a lame Legge with a Crutch) it be for the more eminent Exaltation of this Judge in the condition of his Humane Nature; wherein ἑαυτὸν ἐκένωσεν, saith the Apostle, *Phil.* 2. 8. *he made himself of no reputation*, or (as the word more properly importeth) *he emptied himself, and made him nothing, becomming obedient unto death, even the death of the Cross* (the eminent reason given by him for our bowing at the Name of Jesus rather then any other name of his) I for-

bear

bear for the present to determine. Certainly, as the Pillar of the cloud, that gave light in the *Israelitish*, was darkness in the *Egyptian* Camp. *Exod.* 14. 20. when the sight of this *Judge*, in the visible shape of his Humanity, shall dart out beams of unspeakable comfort into the souls of his Elect, when they shall now see him set upon the Throne of Glorious Majesty, whom they have heretofore followed through much Tribulation, and Misery; when (what the people sometimes passionately petitioned. *Exod.* 20. 19.) they shall hear not God so much as a man, like unto themselves, speaking unto them in judgement; and so (as the Apostle in another case, 2 *Cor.* 4. 7.)

7.) shall have the Heavenly treasure of the final discharge, and acquittance, from the guilt of all their sins brought unto them in an earthen (though now glorified) vessel; what darkness, and blackness, of horrour (think we) shall seize the souls of the wicked, when they shall see him, whom they have pierced? as it is in the 1. of this Book 7. when (as St. *Hierom*) *cerves manus Judæe, quas fixeras?* The *Jew* shall see the Head, he hath wounded? And the Roman the side, he hath gored? Nay, if *Josephs* brethren were, not a little, affrighted, and afflicted, at his presence, when he told them that he was *Joseph*, whom they had sold into *Egypt*, *Gen.* 45.

how

how shall even the best of us, sinful souls, appear stricken with astonishment, when we shall hear this our Brother, but now judge, semblably upbraiding us; I am Jesus, your Saviour, whom, from time to time, you have sold for the vile price of sin? And so, upon the result, shall desire the murtherous *Barabbas* of your sinful concupiscence to be given you? and vote his delivery up, a second time, to be crucified? when the Sun, the Moon, and the Stars, shall, in an awful reverence, hide their heads, when the Heavens shall be rolled up, like a Scroule; and the Elements melt with heat; how shall the faces of sinners be abased, and confounded? The dreadful

sound

sound of the Trumpet, that shall cleave the Rocks, startle the dead out of their Graves, yea, shake the very Powers of Heaven, how shall it thunderstrike the guilty conscience? O *Angustia*, (saith holy *Anselme*,) *Hic erunt Accusantia Peccata, &c.* O the anguish of spirit, we shall, in that day, be surprized with? on the one side we shall hear our sins accusing us; on the other Justice threatning us; under Hell gaping for us; above an angry Judge writing bitter things against us; within the conscience galling; without the world burning. *Quando latere erit impossibile*, as that Father goeth on, when a *Latibulum* shall be impossible, and yet an Appearance intolerable? our God

God shall come, and shall not keep silence (saith the Royal Prophet) there shall go before him a consuming fire; and a mighty tempest shall be stirred up round about him. *Psal.* 50. 3. *Et, si talis terror futurus est adventientis*, saith *Eusebius Emissenus* upon the words; and if to the eye the appearance of his person shall be so horrid, how hideously (think we) will the sound of his sentence ring in the ear? Certainly, *Horror ubique animos, & plurima Nostris Imago*; Tribulation, and Anguish, must needs be, on that Day in great extremity, upon those souls, that shall then appear with any of their unrepented sins about them, when we shall all both *small, and great, come to*

stand

ſtand up before God. But here, (methinketh) I hear, as ſome, with the Saints under the Altar, in the 12. of this Book 10. crying out, *How long Lord, holy; and true, doeſt thou not judge, and avenge, our blood on thoſe, that dwell on the earth.* So others, as thoſe in St. *Peter*, in the 2. of his Epiſtle, 3. 4. ſcoffing; *where is the promiſe of his comming? For all things continue as they were, from the beginning of the Creation.* All, as the Diſciples, *Matthew* 24. 3. buſily enquiring; *Quando iſthæc erunt?* When ſhall theſe things be. *Learn a Parable of the Fig-Tree*, you know, is our Saviour juſt anſwer to this their *curious Quare*, Verſe 32. of the above-praiſed Chapter. And now, from time

time to time, we have seen no withered Fig-tree putting forth many a Prognostick Leaf, how insensible shall we proclaim our selves, if the sight of such a spectacle shall not induce us, without the least Hæsitation, to conclude, that this summer, this scorching summer is very near at hand? what the least abatement, even amongst our new self-canonizing Saints, of excess, of wantonness, of pride, of sacriledge, of perjury, of all manner vanities, nay an abominable grouth of al these, do we find even now, that *Leves undæ*, (as S. *Greg.* speaketh) those lesser waves of our long continued, unnatural, self-wasting, Jars, still tossing, and turmoiling us; nay, of the abomination of desolation,

solation, still laving, and wasling away, all the Religious endowments of our holy Places; yea, and now standing with as great confidence in them, as if he were of Gods own placing; as if their errand, were expresly to tell us, that it cannot be long, ere the Lord in a dreadfull tempest, of Fire (as in *Noahs* days sometimes of water) arise, to judge the earth; of which signs our Saviour himself in the above-praised, *Mat.* 24? what palpable symbols of Antichrist unmasked doth our daily experience present us withal, in the well-nigh universal exaltation, we sadly see, against all that is called God; and in that late-starting up of not a few withall deceivableness

of

of unrighteousnes; of which the Apostle 2 *Thes.* 2? what swarms of Apostats, from the faith; giving heed to the seducing spirits of false Prophets; speaking lyes in Hypocrisie; even such, as would make the blackest Fiends of Hell to blush; forbidding to marry; at least the regular way, by the Priests tying that sacred knot; and substituting (I know not what) profane, exotick, hand, to act in the place thereof; of which the same Apostle, 1 *Tim.* 4? what heards, and troops of coveteous, proud, boasters, blasphemers, truce-breakers, false accusers, despisers of those that are good, Traitors, heady, high-minded; having a show of godliness, but denying the power thereof;

Creepers

Creepers into houses; leading captive silly women laden with sins, and led away with diverse lusts; of which the same Apostle, 2 *Tim.* 3. what mockers, even mockers of God; sometimes by Mock-fasts, in order, or disorder rather, to the smiting with the fist of wickedness? and setting *Naboth* on high, for the effusion of his Innocent blood; and the seizure of his poor vineyard? and Mock thanksgivings sometimes, for deliverance from Poetick dangers, which God, in his good time, may, in justice make reall? Nay, as in our Chronicles we read of the Scotch, that having invaded our Borders, and having observed a great mortality in our English camp; and, upon

upon a cessation of Arms, enquiring of our Country men the reason; and told that it came by Gods grace, they daily prayed to be delivered from that foul disease, and fra Gods grace; what thanksgivings have been made for a deliverance from Gods choisest blessings, the best established Government, and ordered Religion, the world ever heard of; of which St. *Jude* the 18. of his Epistle; what storms of persecution against the true Professours of Christs name, by a war upon them; and a victory over them, of which our Divine Evangelist in the 11. of this Book and 7. Some of the *Rabbins* I meet with (of whose fancies I shall have to just reason to say, what St.

Augustin

Augustin sometimes of the School-mens arguments, *Dum lucent subtilitate, franguntur vanitate*; that, while they shine with subtlety, they appear shattered through their vanity) that, upon those words of St. *Peter* 2 *Peter* 3. 8. *One day with the Lord is as a thousand years, & a thousand years as one day*; have dogmatically concluded, that as the world was created in six dayes, and then followed the Sabbath: so was the world to continue for six thousands years. Whereof two thousand before the Law; two thousand under the Law; two thousand, six hundred fifty six, since the Law, being fully elapsed; as soon as the remainder of three hundred, forty,

ty, four, foure ſhall be run out, the Day of Judgement ſhall immediately auſpicate the worlds reſt; whoſe ſolemnity yet (wherein will we hear our Cock-brained Millenaries? our Saviour ſhall reign in all manner glorious Pomp, and State, upon earth) ſhall continue for a thouſand years; no otherwiſe, then the firſt Sabbath was a Day of equal length with any other of the Days of the Creation. And now, were it proper to fly out into Tropological excurſions, how preſent, and eaſie, were it for me to give you an account of ſigns, not ſo much immediately preceding, as actually accompanying, this Days Advent: as our Sun turned into Blood: our Moon not giving

her Light; our *Stars* faln from Heaven; and shut up in black Abysses of obscurity. But this judge himself seemeth advisedly to labour the stay of our bold adventures, for the fathoming of this depth, by whatever, whether Literal, or Metaphorical, signs. *Of that Day, and Hour, knoweth no man; no not the Angels in Heaven; nay, not the Son man himself.* Mark 13. 32. *Non novit, i. e. non notificavit*, saith *Damascene*; he is said not to know it, for that he is not pleased to make it known. A gloss yet, should we smoothly swallow, the light of this knowledge we might, upon the same ground, as justly deny the Father as him; for that the one is no more pleased to make it known then the other.

other. Much better therefore St. *Gregory*; in *Humanitate novit, non ex Humanitate*; In his Divinity, as God, though made man, in no wise may he be charged with the guilt of any ignorance; but in his Humanity, in the mean time, as meer man, justly may he disavow all such manner of knowledge And shall we then, poor worms, and no men, be curiously inquisitive; nay, positively Definitive, where the Son of man himself is deliberately content to be ignorant? The Prophet *Isaiah* 6. his Prophesie. And the 2. seeth God on his Throne; and the *Seraphins* above it, with two wings covering his Face, and his Feet with two. His face with two (saith St. *Hierome*) thereby

shutting up from our Eyes the secrets of his Predestination from the beginning; and his Feet with two, thereby concealing the certain time of his comming to Judgement at the last day. And then, as the *Egyptian* in *Plutarch* to him, that would needs be prying into his covered Basket; *Cum vides velatam, quid inquiris in rem absconditam?* Since we finde the precise time of this Judges comming deliberately shut up in secrecy from us, how can we, without the gross forfeiture of (I say not all Christian onely, but even Natural,) modesty, adventure upon a bold enquiry thereinto? much more a Positive Definition thereof? And, as *Antigonus* sometimes to his son

son *Demetrius*, demanding of him when the Camp should move; *Num te solum metuis?* Art thou afraid, that thou only shalt not hear the sound of the Trumpet? how can we, without even a profession of steely forheads, be prying into this recluse Mystery, whereof the sound of the last Trumpet is the only certain signal to be expected? And of the designation of the certain time of this Days advent from the search, much more discovery, of any mortal Eye St. *Augustin* seemeth to give a pregnant reason; *Latet Dies ultimus, ut omnes Dies observemus*; no certain notice have we given us of the time of this last days comming, to caution us to expect, and prepare for,

its comming every Day. And the contemplation of this Dayes so near, and uncertain, approach, the son of *Sirach*, before we enterprize any thing, would still have us to propose to the Eyes of our Minde, as the best Line, and Square, whereby to regulate the whole course of our lives. Whatsoever (saith he) thou takest in hand, remember thine end, this thy last end; and thou shalt never do amiss. *Eccles.* 7. 36. For, as a Ship is best guided by the Stern: so is the course of our life best ordered by having a continual recourse unto this our last end. And, as he shooteth best that still eyeth the Mark; so that man, in semblance, best levelleth the Shafts of all his actions, that hath the mark of this his last end

still

ſtill in his eye. And then, as is the old Philoſophy Rule; *Primum in intentione, Vltimum in Executione*; Since this laſt end of ours is the laſt thing to put in Execution, how can we but conclude it highly reaſonable, and ſeaſonable, that it precede, and go before, every act of ours in intention, and conſideration? *O! that Men were therefore ſo wiſe* (ſaith Moſes) *as ſtill to remember this their laſt End.* *Deut.* 32. 19. And, with St. *Hierom*, to be ſo ſagely fanciful as ſtill to conceive they heard the ſound of this laſt Trumpet ſtill ringing in their ears. The ſerious recognition whereof could not but make the moſt Heatheniſh *Felix* to tremble; when (as *Bias* ſometimes on Shipboard, that there was but an

Inch between him and Death) we shall come duly to consider, that there may not be a Days; yea, perhaps not an Hours, nay, possibly not a Moments distance, between my present Speaking, your Hearing, and this Judges Appearing to Judge the World! *Job*, in that his excellent description of a War-horse, amongst many other eminent properties of his, reckoneth this for one most highly remarkable, that he doth *Procul odorari Bellum*; Smell the Battle afar off, in the 39th. of his Book and 25th. And what just reason then that we be sentenced for worse then Horse, or Mule, that have no understanding, shall we not with the Nostrils (I know not whether to say

say of Faith, or Fear) sent that bloody day (we know not how near at hand) wherein he, whom by our sins, from time to time, we have been still provoking, every day more and more, to become our Adversary, shall yet come to sit in judgment upon us? And shall not therefore send out our Ambassadours, *Preces, & Lachrymas, Cordis Legatos*, saith St. *Cyprian*; our Prayers, and our Tears, the Ambassadours of our souls, for the making of our Peace, and Atonement, with him, whilst he is yet upon the way, and may still be at some distance from us? Certainly, with *Habakkuk* in the 2. of his Prophesie 1. *It shall stand us in hand, at all Essays, to stand upon our watch-*

tower; and see what we shall answer him, when he shall come to reprove us for these our, whatever, Enormities; and (as himself speaketh *Psal.* 50. 21.) shall set in order (*Sicut solet in Bello acies*, saith St *Chrysost.* as we use to set an Army in Battle-aray against an enemy) before us what things we have done. I have sometimes heard of an harsh answer, that an hard-hearted chuffe made a poor man, when he begged an Alms of him; that, if the day of judgement were at hand, he would not give him a Penny. To whom the poor man maketh no other reply but this; that, did he but believe that that day were at hand, he would give him a Penny. Doubtless, the most flinty-

ty-hearted amongſt us would be far from ſhutting up the Bowels of his compaſſion againſt his diſtreſſed Brother; much leſs would he (what is the worlds preſent guiſe, for the generall) trample upon him, and tirannize over him; nor would any of us ruffle in Pride, revel in exceſs, dally in wantonneſs, roar in Blaſphemie, maſk under the viſour of Hypocriſie, (as more then a good many of us familiarly) do, did we but duly contemplate with our ſelves, that this great day of Judgement may be at hand; nay, did we but entertain a certain perſwaſion that there will be a day of Judgement. And therefore thoſe Arms, wherewith *Gideon* furniſhed his Souldiers, for their

their encounter with the *Midianites*; *Every one an empty Pitcher, a burning Lamp, and a Trumpet in his hand*, Jud. 7. 16. will be proper for us still to have in a readiness in our thoughts, for our encounter with the Hellish *Midianites*; an *emptie Pitcher*; even the apprehension of the brittle Pitchers of our bodies, empty of strength and life; of a burning Lamp; a Lamp, still lighted by a stream of Fire, and Brimstone, in the Infernal *Tophet*; and a Trumpet, which (we know not how soon) shall rouze us out of our Graves, to try our strength & Integrity, before this Judgement-seat. Without all peradventure it is, that the *Midians*, or *Jerichans* (term them which you please) shall never

ver be able to ſtand, or hold out, ſhall they, at all eſſays, be ſurrounded with the due recognition of this Trumpets ſound, as a Signal for the opening of the Books. Which might fitly bring me to the view of the third particular, I commended to your obſervations, the evidence to be given in, which (we ſee here) is recorded in Books. But I fear, that I have already exceeded the limits both of my time, and your patience. Leaving therefore what remaineth for ſome other Days Eſſay, beſeech we the Almighty to grant that the words, we have this day heard with our outward Ears, may, through his grace, be ſo inwardly graffed in our hearts, that they may bring forth in us, &c. The

The Second SERMON,

Apoc. 20. 12.

I saw the dead, small, and great, &c.

Mat 24. 44.

Be ye also ready; for in such an Hour, as you think not, the son of man commeth.

Abbas Elias.

Ego tres timeo; una est, quando egressura est Anima de Corpore; aliam, quando occursurus sum Deo; tertiam, quando adversum me proferenda est sententia.

Apoc. 20. 12. and the latter part of the Verse.

AND the Books were opened; and then another Book was opened, which was the Book of life; and the Dead were judged out of those things, which were written in the Books, according

ding to their works. The whole Verse, when I first undertook it, I termed (and that perhaps not unfitly) a lively Effigies, and Representation, of the Great, and General, and Unspotted, High-Court of Justice; that at the last day, shall be erected in the Heaven of Heavens. Wherein having given you a summary view, as of the Prisoners to be arraigned, *the Dead, Small, and Great*; and the Judge to pass sentence, *God*; we are now, according to our proposed Method, to heed the Evidence to be given in; the equal proceedings of the Court; and the Infallible certainty of all. And first the Evidence to be given in, offereth it self to our considerations; which (we see) is Recorded

corded in Books. *And the Books were opened.*

What cannot be denyed of any, what ever, Judge, of this supream Judge of Heaven, and Earth, must needs *Ex abundanti* be granted, and confessed, that he is *Lex loquens*, a speaking Law; yea, *Quicquid libet licet*, as that gross *Parasite* sometimes to the King of *Persia*; so exact a Rule of Law is his will, that to question the equity of what ever he willeth were *Crimen læsæ Majestatis*; no other then an height of Rebellion. And then Books, for the information of the understanding, and so guidance of the will, of this Judge, may justly seem superfluous. But he, that is the Fountain of Justice, and would therefore, by

his

his own Exemplary practise, prescribe a course of unerring Justice unto all, that under him, will needs lay claim to any Judiciary Power, as in the first piece, of justice, he did upon our first Parents, though taking them Ἐπαυτοφώρῳ, in the very Act, he doth not presently, without further enquiry, pass sentence upon them; but first calleth man to the Bar; *Adam, where art thou?* Where man appearing, he apposeth him with a question, which yet hath the nature of a smart charge; *Hast thou eaten of the Tree, whereof I commanded thee that thou shouldst not eat?* Yea, and then (what *Nicodemus* now boldly alledgeth in the behalf of his Mr. *John* 7. 51. whom in the

pre-

preceding verse, for fear, *he sought In tenebris; by Night*) with patience he heareth what this guilty Person can say for himself, before he giveth him his Doom: so here, for the making up the exact complement of his Justice, in the last Judgement, that the most clamorous Delinquent may have no just cause of exception against his just way of proceeding, he passeth sentence (not as many a Brain-sick *Enthusiast* preacheth without Book, but) out of Books; and these known Books of Law; and those opened. *And the Books were opened.*

For the number of these Books, I know no Penman of holy Writ so proper, and present,

sent, to acquaint you as this our signally Divine Evangelist, and Apostle, St *Iohn*, who here giveth us an intimation of three at least; which he here professeth, and that by Revelation, to have seen; *And I saw the Books opened; and then another Book was opened, which was the Book of life.* For their Titles, if you please to take them amassed into one great volume, you may stile them all collectively by the name of Gods Doom-day Book. If in several pieces, you may, not unfitly, stile the first *Secundum quem*; the second *Ex quo*; the third *In quo*; the first his Statute-Book; the second his Day-Book; the third his Book of Records. And every of these Books shall we see opened, when

when we come all, both Small, & Great, to stand up before this Righteous judge of the whole Earth. *I saw the Dead, Small, and Great, stand up before God.*

The first of these, his Statute-Book, is made of three Tomes; in the first whereof is written the Law of Nature; in the second the Law from *Sinai*; in the third the Law from *Sion*. For the first of these, the Law of Nature, we shall content us with *Melanchons* definition thereof, that it is a knowledge of certain principles, and of conclusions, thence naturally deduced, agreeable to the Eternal Rule of truth, directing him to live well, and to worship his Creatour. The very Oratour can say of this Law, that it is

Non

Non scripta, sed Nata; quam non Didicimus, Legimus, Accepimus; verum ex Natura Arripuimus, Hausimus, Expressimus; that it is not a written, but an inbred, Law; and such as we have, not learned, or read, or by Tradition received; but such as we have derived, and drawn, and sucked, out of the very Entrails of Nature. Easie it were, by a particular Induction, to evince, that, not only the most eminent Divinity-Maximes, as that Tithes are to be paid, as may clearly appear in the History of *Melchizedeck*, and *Abraham Gen.* 14. that some Places are, above other, sanctified by Gods special Presence, as the Place of *Iacobs* repose, in his journey to *Haran*, where God appeareth

reth to him, *Gen.* 28. that some Persons are, more then others, dedicate to his service; as the First-born of every Family, *Exod.* 13. of which, by the way, you shall do well specially to take notice, that they were every one כהן, *Cohen*; Princes and Priests in one Person; but that every particular Precept of the Moral Law, hath from the beginning been, and still is, by this Laws meer instinct, imprinted, and engraven, in the hearts of those, that are meer strangers to the *Israel* of God, and Aliens from the Covenant of promise. St. *Pauls* word, *Rom.* 2. 14. you may safely take for the whole summe; the *Gentiles* (saith he) having no Law (*i.e.* no Law written, as the

Iews,

lews, in Tables of stone) do yet, by nature the things contained in the Law; and so are a Law unto themselves. And the Maxume therefore Verse 12. he premiseth, cannot but be entertained for irrefragable; *As many as have sinned without Law, shall also perish without Law.* So that even of such as these just reason shall we have to say in this case, what the same Apostle of the same *Gentiles*, clearly convinced of a Godhead, by those things, that are seen from the creation of the world. *Rom.* 16. that they are Ἀναπολογήτους; without all manner of Excuse. For the second, the Law from *Sinai*, you know by whom, and how, it was given; By *Moses*, yet God still dictating;

ting; with lightning and Thunder; and (as is this judgement to be auſpicated) with the ſound of the Trumpet; yea, and this ſeconded with a curſe, far more dreadful then either Lightning-flaſh, or Thunder-clap; *Curſed is every one, that continueth not in all things, that are written in the Book of the Law, to do them.* Gal. 3. 10. Nay, to make ſure, that this Curſe want not its proper matter of ſin to work upon, *Lex ſubintravit, ut abundaret delictum; the Law was given, that ſin might abound.* Rom. 5. 20. Not that the Law is ſin (as the Apoſtle gloſſeth himſelf, in the 7. of the ſame Epiſtle and 8th.) but ſin, taking occaſion by the Commandement (is his own ingenuous confeſſion of

himself) wrought in me all manner of concupiscence. So that then, such an occasion of, and Incentive unto, sin is the Law, *Sicut frænum equo indomito*, saith *Paræus* upon the words; as is a Bridle of a young Horses fierceness; which, whilst we use as an Instrument for the taming him, by accident, it makes him the more untamed. *Sic ego Torrentem, quâ nil obstabat eunti*; or as a Bank, or Rock, to a Torrent; which, whilst they strive to Bound, they enrage the more; and so occasion it to bear, and break down, all before it, with the greater violence. *Nitimur in vetitum*, to long for things forbidden is the current (we know) our desires all naturally run; which is the

reason

reason (saith the Oratour) why *Solon* would by no means be drawn to hear of a Law to be enacted against *Parricide*; *veritus ne, si legem de eo tuliſſet, magis ineitaret Homines quam reprimeret*, fearing (saith he) leſt ſuch a Law might rather ſpur men on unto, then reſtrain them from, ſo unnatural, and horrid an act. So that then, ſo little advantage (God wot) is this Law likely to afford us at our laſt ſtanding up before this High Court of Juſtice, when we are at ſuch a natural Antipathy againſt it, that, the more it laboureth to reclaim us, the more we recoil, and rebel, againſt it, that, for any ground of comfort, we can herein meet with, too juſt reaſon ſhall we

have, as the Disciples to our Common-Master, in the Gospel, *Luke* 18. 26. to cry out; *Domine, quis Salvus erit? Lord, who can be saved?* Especially, seeing that (as St. *Peter* sometimes to the Jews. *Acts* 15. 10.) we cannot but be tenderly sensible, that this Law putteth such an heavy Yoak upon our Necks, as neither we, nor our Fathers, are able to bear.

For the last, the Law from *Sion*, the Law of faith (as *Rom.* 3. 27. it is stiled) as it is so far from being Contra-distinct to either of the former Laws; but hath in it rather the summe, and substance, and Pith, of either, as hath the Intellective of the vegetative, and sensitive souls; so is Christ the main scope of all;

they

they all looking toward him, as did the *Cherubins* towards the Mercy-seat. *Exod.* 37. 9. In either of the former he discovered himself but as through the Lattice, as it is, *Cant.* 2. 9. In this latter he doth, not only present him clearly to our views; but so graciously, and affectionately, offer him to our embraces, that we have now the happy opportunity, and advantage, of laying such fast hold of him, as not to let him go, as it is *Cant.* 3. 4. The former, either of them, holdeth us to Hard-meat, as we say; making us a proffer of Heaven indeed, but upon very unfeisable, yea, indeed impossible, conditions, *Fac hoc, & vives*, as our Saviour to the Lawyer, *Luke* 10. 28. *Do this,*

and thou shalt live. The latter tendereth us a Bargain, in our apprehension at least, much easier to compass; *Crede, & Salvus eris*; as *Paul*, and *Silas*, to the Jaylor, *Acts* 16. 31. and now little question to be made, but that, as the Jew of the Almighty, *Rom.* 2. 5. there is more then a good many amongst us will be present to make our Boast of this Law; that, having the advantage, both of Jew, and Gentile, in times past, to turn over a new Leaf, from the Law of Nature, the Law from *Sinai*, unto this Law of *Sion*, the Law of Faith, we shall not need to distrust, but that we shall be sped of an happy Acquital, and Discharge, when we come to stand up before this dreadful

Tribunal. Our Pulpits now, for a long time, have resounded with no other Doctrin, but those revived Reliques of an old Heretical Maxime, that we shall need to act nothing our selves, in order to the accomplishment of the great work of our Salvation; a bare, naked, Faith, apprehending the free grace of Christ, shall be of Energy, and Efficacy, sufficient to save us. St. *Augustins* Caution, in the mean time, for the Law of Nature, cannot but seem very *Poinante*; *Adolet, non abolet, Naturam Gratia*; this Law from *Sion*, this Law of Faith, doth not disanul, but *Corroborate*, and confirm, and actuate, Natures Law. And, for the Law from *Sinai*, how-

ever Christ, by being made a Curse for us, hath taken away the Curse thereof. *Gal.* 3. 13. yet, as that was our School-Master, to bring us unto him, *Gal.* 3. 24. so is he our Exemplary Guide, to lead us to the fulfilling thereof. *I came, not to destroy, but to fulfil, the Law, Mat.* 5. 17. And this may you see to be the Apostles clear Determination, after his most Solicitous Debate of the Point. *Rom.* 3. 31. Do we then make void the Law of God through Faith? God forbid! rather we establish the Law. The drift of this Law is far from broaching, or countenancing, any Doctrin of such a Liberty of conscience, as, with the Saints of the new Calendar, is no better

then Licentiousnes, that Sanctification, and Obedience, is no lesse, the scope of this then either of the former Lawes. And therefore St. *Peters* Caveat, in the 2. of his 1. Epistle, to his scattered strangers you may see to be, that they use not their Liberty for a Cloak of Malitiousnes, or wickednes (for the word Κακία in the Original equally importeth both) but that by well-doing they put to silence the Ignorance of Foolish Men. And St. *James* his peremptory conclusion it is, in the 1. of his Epistle and 25. whoso looketh into the perfect Law of Liberty (this Law of Faith is a Law of Liberty indeed; but such an one, as is far from taking off the Yoak of Obedience

from our Necks; and therefore immediately may you see to follow) and continueth therein; being, not a forgetful Hearer, but a Doer of the work, that Man only shall be Blessed in his Deed. Indeed it cannot be denied, but that Christ beareth a great part of this Yoak for us; that which may justly cause him to minde us, that that part of the Yoak, he hath left for us to bear; *Is easie. Mat.* 11. 30. Howbeit Ὑστερήματα there are (as the Apostle seasonably Iteneth his *Colossians*, in the first of that Epistle 24.) as after-sufferings; so After-doings, of his likewise to go thorough with; in the weak Endeavours, and Evidences, of which poor Patience, and Performance, shall

ſhall we at laſt (notwithſtanding all this our Book-learning) prove defective, or faulty; ſo that if, either our chearfulneſs in ſuffering, after his example; or promptneſs in Acting, according to his commands, ſhall not prove ſuch, as ſhall become this our Prime Book, his glorious Goſpel; too juſt reaſon ſhall we at laſt finde for our Concluding, and complaining, as the Preacher *Eccleſ.* 12. 12. *There is no end of making, and ſetting before us, many Books*; and, with *Nero*, when he was ſometimes to Signe a ſentence of Death (the mildeſt Speech, that ever fell from ſo Bloody a Monſter) in extream Anguiſh of Spirit, wiſh, *utinam neſcirem Literas!* O! that I had never

ver known Letter in a Book! I can but turn over the Books in haſte. The ſecond, that ſhall be opened is Gods Day-book; which yet hath two Tomes, that ſerve to the making it up; whereof the one is that of our own Conſcience; the other of Gods Remembrance.

For the firſt of theſe, Annals and Diaries I finde thus diſtinguiſhed by *Tacitus*, that the former is a Regiſter of the greater, the latter of the leſs, matters of State. In this Diary, or Day-book, you ſhall be ſure to meet with a Rhapſody of all ſorts of matters, both greater, and leſs, together; not the works of your Hands only, and the words of your Mouths; but even of the moſt ſecret, and reclu-

cluse, thoughts of your Hearts. No sooner is there any Evil acted, or Spoken, or but conceived, by us, but that *Inimici viri Domestici ejus*; our conscience, which is our House-hold Enemy, is ready (accordingly as *Job* sometimes wished, in the 31. of his Book and 35.) to write a Book. So that, for whatever sin of ours, whether Manual, or Vocal, or but Mental, our Conscience will still be present to put in Execution, what the Lord sometimes gave in charge to his Prophet. *Esay* 30. 8. to note it in a Book. And, however a Malefactor here may have just reason to interpret his being put to his Book, for a special Act of Mercy (whence the old word amongst

us

us of a mans being saved by his Book) this Book-trial of all, we shall, in conclusion, finde to be the most Severe; for that this Great Judge himself shall, at the time of our Arraignment, without any just censure of Entrenchment, or Usurpation, assume the Ordinaries Place; and will then, without the least Extention of any favour to be looked for, clearly, and candidly, publish, and proclaim, in the Audience of the whole Earth, whatsoever he shall finde written *In Libro Aperto*; in this Book, when it commeth to be opened.

The first way of writing, I ever read of, was in Stone; and the first Writer God himself; who writeth the Law in two Stony Tables,

Tables, with his own Hand. *Exod* 30. 18. Conscience is not Ignorant of this way of writing; but, after the example of God himself (whose vicegerent she is) writeth (as is *Judahs sin* written. *Jer.* 17. 1.) *with a Pen of Iron, with the Point of a Diamond, the Characters of our several misdeeds, in the Stony Tables of our Hearts.* Whose Thoughts therefore (as the Apostle *Rom.* 2. 5.) shall, at the last Day, either Accuse, or Excuse, us. After this, another way of writing, in Barks of Trees, was found out; whence our Books, amongst the Latins, still retain their Names, *Libri*, Barks, or Books. Nor is Conscience unacquainted with this way of writing neither. A Book,

Book, a Regiſter-Book, ſhe keepeth of all our Enormities, and Impieties; whereof every Page ſhall appear filled with the ſad Items of our Blaſphemies, our Perjuries, our Debaucheries, our Dalliances, our Oppreſſions, our Extortions, our Murthers. So that every one of us, by way of an heavy Poſition, ſhall have too juſt reaſon to beſpeak our Conſciences for all theſe, as doth *David* the Lord, by way of an anxious queſtion, for his Members, *Pſal.* 139. 15. *In thy Book are all theſe things written.* The *Egyptians*, after this, found out another way of writing, by Hieroglyphicks, ſtrange, and uncouth Characters; and theſe impreſſed in Paper; then made

of

of Reeds, as now amongst us of Rags. And the Destruction of these Reeds the Prophet *Isaiah* seemeth to bewail, as a dreadful part of Gods doom upon *Egypt*, in the 19. of his Prophesie and 7. The Paper-reeds (saith he) by the Brooks, shall wither, and be no more. And, at this time of the standing up of the *Dead*, *Small*, and *Great*, before this Righteous Judge of the whole Earth, as we shall *see the sign of the Son of Man*. *Mat.* 24. 30. which (even by the Confession of the most Reformed Divines) shall be the Sign of the Cross; which shall then (as a Glorious standard before a victorious General) in a Triumphant manner be carried before him: so shall we likewise,

wise, in this Book of Conscience, see many other signs, & Hieroglyphicks, too. And then, where shall the bribing *Gehazi* hide his Head, when he shall see the Hieroglyphick of two Talents of Silver, of which he hath cheated some Credulous *Naaman*? where the *Extorting Ahab*, at the sight of the Hieroglyphick of a Vineyard? Where the Bloodthirsty *Herod*, and *Assassine Pilate*, at the sight of the Hieroglyphicks of Thousands of Innocents, they have most unjustly Imprisoned, Condemned, and Butchered? Where the wanton, at the now sad sight of his lustful Mistresses, with whom he hath formerly taken his fill of lawless Love? Where the Riotous, at the sight of the full-crowned

Cup,

Cups, wherewith he hath, every day, been intoxicating his Frantick Brains? no less dreadfully then undeniably, indenting their several Guilts? Nor yet hath Humane Invention stayed here; but hath devised a latter way of writing, with the Juice of Limons; whose Characters are in no wise to be read, until you bring them to the Fire, but then may they easily, and distinctly, be read by every *Eye*. The Conscience writeth no way more like then this. Here the Letters, wherein she sets down our Lapses, are ofttimes so mysterious, and obscure, that they are no way obvious to any Mans, scarce to our own *Eyes*. Nay (as we say that

that there is none so blinde, as he that will not see) who seeth not how prone we are deliberately to hood-winck our selves, for the shutting of our sins clean out of the reach of our eye-sight? Lest (as the People in the Prophet *Esay* 6. 10.) *seeing with our Eyes, and hearing with our Ears, and understanding with our Hearts, we might be converted, and God should heal us?* But, when these shall come to be brought to that Fire of Judgement, which shall Burn up the whole World, with the works thereof, then shall they appear in such just, and full, Dimensions, that the clear sight of them shall strike us with Horrour, and Astonishment. Conscience then, that, as her Master,

ster, *will search Jerusalem with Lights, Zephan.* 1. 12. shall, by the Light of this Fire, search into the most secret, and recluse, corners of our Hearts; and expose our most secret sins, not to our own private only, but to the whole worlds publick view; and will then round every one of us in the ear, for every particular sin of ours, as did *Nathan* sometimes *David* for his Adultery, 1 *Sam.* 12. 12. Thou didst it secretly; but I will do it openly, and before the Sun. And yet is not Humane Invention, in this Case, come to its Hercules Pillars; a way of writing by Characters, and Ciphers, is, of late, grown very ordinary, and familiar, with us. And let it be our subtlest

Study

Study to write our sins in never so abstruse, and dark, an Impress of this nature; yet will Conscience be sure to make her self Mistress of the Key; and so, unciphering whatsoever we have written, will be publishing the Contents to the whole world. And then, though as an Atome in the Ayre is not to be seen, as long as the Sun withdraweth himself; but Myriads innumerable, as soon as he openeth: our sins, that, all our life long perhaps (having wilfully resolved to walk in Darkness, and the Shadow of Death) have no more appeared unto us then Atomes in a Cloudy Day, will then too palpably discover themselves at the appearance of this Sun of Righteousness; and

at

at our Common standing up, *both Small, and Great, before this Judgement Seat.*

But be it that Conscience may be so wrought upon, as to embesil, or Cancel, whatever Handwriting, in this Tome of hers, she may have against us; yet is there in this Book another Tome of Gods Remembrance; wherein whatever Evidence may be recorded, we may in no wise hope that it shall be so slubbered, or suppressed, but that it will too surely be produced. Our Apostles passage, to this purpose, is very Pregnant, and Pithy, in the 3. of his 1. Epistle. If our Hearts condem us not, then have we Confidence towards God; but God however is greater then our Conscience,

and

and seeth all things. It is a received Maxime amongst us of Aged men, that there is no Faculty in them decayeth so soon as their Memory. It is otherwise with the Antient of Days (for so finde we this Judge *Dan.* 9. 7. expressly stiled) his Memory no more then his Days. *Psal.* 102. 27. are at any time failing him. He hath his Book of undecaying Remembrance, as for those that fear his Name, *Mal.* 3. 16. so for those that transgress any of his Laws; out of which (as the good Householder out of his Treasury, *Mat.* 13. 54.) he will still be readily drawing out an heavy charge, both of our Old, and New, sins against us. Nay, whereas *Memoria est Præteritorum*;

terit orum; our Memory hath nothing, naturally, for its object, but things past, whatever we have Acted, or are Acting, at any time, throughout the whole course of our Lives, is still present to his Remembrance. I Remember all their wickedness (is the Lords own word of his People) now their own doings have beset them, they are before my Face. And now, when these two Tomes, of our own Conscience, and Gods Remembrance, shall make up a Day-book, like that in the Prophet *Zach.* 5. 2. a Flying Book; whose wings shall carry it from one End of the Heaven to the other, that every Man may run, and read, the Contents thereof; a Great

Book (and Μέγα Βιβλίον, μέγα Κακόν, as it is in the Proverb; a Great Evil, in being so Great a Book) of twenty Cubits long, and ten Broad; whereof every Page shall be filled up with the black Catalogue of our deep Carowsings, our wanton Dalliances, our horrid Oppressions, our Sacrilegious Transactions, our damned Dissimulations, how shall it appear unto us like that Roul of *Ezechiels* Book, in the 2. of his Propheſie and 10. written within, and without, with Lamentation, and Mourning, and woe. If some, upon but a Private perusal of their yet, perhaps secret, sins, which their Consciences, in their Solitary Retiredness, have called to

their Remembrance, have, most desperately, made their own Hands their own Executioners; then how insupportably (think we) shall the Burthen of our Anguish lie upon us, when God, out of the Book of his Remembrance, shall be publishing a particular List of all our Errours, and Enormities, in the Audience of the whole World? And shall therefore be upon the point of his just Tasting us (as *Babylon*, in the 16. of this Book and 19.) with the Cup of the Wine of the fierceness of his wrath? This Book, my Beloved, is not yet Opened. And then, as we hope to escape the fierceness of this wrath, at this Day, when *both Small, and Great, of us shall stand before this*

Judgement-Seat, Prevention, we say, is the Heart of Policy; if we Judge our selves, the Apostle warranteth us, that we shall not be Judged, 1 *Cor.* 11. 31. no such way shall we finde for the Prevention of that heavy vengeance, which, in that Day, will otherwise too surely overtake us, as to take a Private, and Early, Revenge upon our selves; making us our own Accusers, Judges, Executioners; Putting in Execution the severe Sentence of unfained Repentance, and Mortification, for all our sins; that so these sins of ours may be blotted out, when the time of refreshing shall come from his gracious Presence. And, for whatever time, in this valley of Tears, we

we may have remaining, our wisdome shall be to improve our utmost care and Study, for the writing of whatsoever we shall Enrol in this Book with the fair hand of Integrity, and Innocency. No soul, for the present, can conceive the comfort, that our Hearts, in that Day, shall be sensible of, if, at the Bar of this Judicatory, we shall be able fearlesly to justifie our Handwriting; as, upon the Bench, did *Pilate* sometimes his; *Quod Scripsi, Scripsi*; what I have written, I have writen.

And yet have we not thoroughly Surveyed this Judges Library. There is yet his Book of Records remaining; of which we shall only take a Cursory view; and so *Claudite*

jam Rivos; shut up for the present.

And another Book was opened, which was the Book of life.

What the Preacher sometimes of Making, *Eccles.* 12. 12. no less just reason shall we have to say of Reading; There is no end of Reading many Books. *Multitudo Librorum destruit Animum*, saith the Oratour; A Multitude of Books doth rather puzle, and perplex, then furnish, and inrich, the understanding, and Memory. Nay, it fareth with the Readers of Books as with some Travailers of Countries, which they only Cursorily run through; a superficial account may they give of their Names, and Sites; but, unless they Stay, and Sojourn,

journ, in them for ſome time, little uſe, or Fruit, will there appear of all their Travails. Nay, of the reading of any Books, but thoſe we have here now before us, and, God knoweth, how ſoon we ſhall ſee opened, whether Hiſtory, or Philoſophy, or Philology, much more of Romances, of Paſquils, of Play-books, or whatever other Pamphlets, what St. *Auguſtin* ſometimes of works, that are not grounded upon Faith in Chriſt, that it is *Curſus celerrimus preter viam*; a pretty kinde of Courſe, for the paſſing away of time; but ſtill beſides the way. Nay, the moſt Studious, and Solicitous, reading of all ſuch as theſe (unleſs, as our Divine Apoſtle

sometimes, it be for the unbending the Bows of our Minds, and loosing their strings, for a time, that may the more vigorously, and chearfully, return to them) we shall in Conclusion, finde to be but as that Bread of deceit, in the wiseman. *Pro.* 20. 17. such, as shall fill the Mouth, yea, the Stomack, with nothing but Gravel; and so shall leave a Man in an imminently perishing Condition. So that then, when we have proved our selves *Helluones Librorum*; such exquisite Cormoants of all these kinds of Books, as to appear to have sucked out, and swallowed down, all their Marrow, and Quintessence; yea so, as to be able to make our Discourses Centoes of the m

perha p

perhaps yet at laſt, when we have thoroughly examined our ſelves, too juſt cauſe may we finde for the bemoaning, and bewailing, us, as doth the Prophet himſelf in another Caſe, *Iſaiah* 49. 4. *I have laboured in vain; I have ſpent my ſtrength for nought.* Yea, when all theſe ſhall appear to be no other but as ſmall Straws, and Sticks, and Sand, gathered up by a whirle-winde, making a ſtrange ſhew, and Noiſe, for a time, but immediately vaniſhing into nothing, of thoſe other ſhall we have only reaſon to ſay, in compariſon of theſe, what *David* ſometimes of *Goliahs* Sword, 1 *Sam.* 21. 9. *There is none like unto them*; for that theſe only we ſhall finde to prove unto us

as *Eliahs* fiery Chariot, 1 *Kings* 2. 11. the only present means to convey us to Heaven; and therefore only of true use indeed, for the making up of a Christian Library. Two of these, Gods Statute-book, and his Day-book; his Statute-book, made of three Tomes; in the first whereof is the Law of Nature; in the second the Law from *Sinai*; in the third the Law from *Sion*; his Day-book of two; whereof the one is that of our own Conscience; the other of Gods Remembrance; we have already taken a Summary view of; the third his Book of Records, we are now, as far as will consist with the dull Edge of our Mortal Eyesight, at least with the practise of

our

our Chriſtian Modeſty, to look into. *And then another Book was opened, which was the Book of life.* And this Book (as *Zanchy. L. 5. c. 2. Q. 3. de Nat. Dei* hath will obſerved) is of a twofold nature. The one is that, wherein the Church regiſtreth thoſe for the Sons of God, that, by an outward Profeſſion of their Faith, whether in their own Perſons, or their Delegate God-fathers, and God-mothers, are received into her boſome; notwithſtanding that many of them afterwards appear, upon Trial, to be Impoſtours, and Hypocrites. And of this Book is it, that St. *Auguſtin* interprets thoſe paſſages of Holy Writ, that ſeem to import an Apoſtaticall falling away of

ſome,

some, after Grace received. It is impossible (saith the Author to the Hebrews) for those, that were once Inlightned, and have tasted of the Heavenly gifts, and been made partakers of the Holy Ghost, if they shall fall away, to renew them again to Repentance, *Heb.* 6. 6. upon which words the same Father hath well observed, that there are more then a good many Temporizers, that assume unto themselves the Shapes of true Believers; that seem to have received the Grace of the Holy Ghost, but have nothing less then so. And from this Grace it is not possible only, but ordinary, to fall away. Which Grace yet, in the mean time, is no more true Grace, then a

Falling-

falling-Star is a true Star of the Firmament. They went out from us (saith our Apostle) because they were never of us, in the 1. of this Epistle *cap.* 2. *v.* 19. Let them be wiped out of the Book of the living (is the Kingly Prophets dreadful Execration against the Blood-thirsty Enemies of his Son, and Saviour, *Psal.* 69. 29.) and not be written amongst the Righteous, *i. e.* (saith the above praised Father) since they are Formal Hypocrites, Personating true Professours, unmask, O Lord, their Hypocrisie; and make them appear in their genuine Shapes; that so (whatever counterfeit Shews, and Semblances, they have hitherto made) as their Names were ne-

ver written in the Calendar of Saints in the Church-Triumphant, raſe them out likewiſe of the Liſt of the Church-Militant Saints. The other Book of life is that certain, and immutable, Foreknowledge of God, whereby, from all Eternity he hath, and, beyond all Tract of time, will, acknowledge thoſe for his, whom he hath Predeſtinated to the Adoption of Sons, and ordained to be Heirs of Everlaſting Life; The one of theſe is as a Cornfield, overſpread with Tares as well as Wheat. The other as the time of Harveſt, to make a ſeparation between them. The one of them is as a Maſs of Gold and Droſs blended together; the other as a Fire, to diſtinguiſh, and di-

vide,

vide, them asunder. The Letter of the former may scarce be of a visible impression; the Character of the latter is indeleble. Be our names never so fairly written in the former, they may yet afterwards be obliterated; but once Recorded in the latter, they can never possibly be Blotted out. I cannot stand here at large to exagitate the Malepert Humours, as of those Chymick Spirits, that will needs be preproperously drawing the Elixir, and Quintessence, of a Church out of a Church, whereinto none shall be received but Saints of their own Canonization (*Qui vult ante egressos Angelos, &c.* saith St. *Greg.* They that will be separating the Reprobate from amongst the Righte-

Righteous, before it shall please the Lord to send forth his Angels to that purpose, he neither understandeth the Scriptures, nor his own Bounds, or Limits) so neither of those Finde, or rather Make-faults, that will needs be Quarrelling with the Paper of this Book, as if it were not able to bear Ink; certainly not to preserve the Letters of those Names fair, that are therein Registred. *Exegi Monumentum Ære perennius.* No Monument of Brass so Retentive as the Paper; no Characters therein engraven so Lasting as the Letters of this Book. Which therefore, that they be not Blurred, or Sullyed, by any bold, or prophane, Hand, that may prematurely offer at the

the opening of this Book, are to be kept close, and Shut up, until the Day of our Common standing up, *both Small, and Great, before God.* And yet this Book, which this Great Judge hath designed, not to be locked up within his Archives only; but there laid up, and that clasped, yea Sealed, yea and that with no less then seven Seals, in the 5. of this Book and 1. for the Concealment of the Contents from the discovery of the most Curious, piercing, and Searching, Eye, there want not yet uncommissioned Inquisitors, that will, not only be breaking open, but will be therein Impudently Enrolling, and Cancelling, what Names they please. In the 12.

of

of *Daniel*, where the Prophet heareth of a Time, and Times, and half a Time, for which the wonders, foretold him, shall ast, he presently groweth Inquisitive, O my Lord (saith he) what shall be the end of these things? But the Answer, he receiveth, is no less Sharp then Short; Go thy way, *Daniel*; for the words are closed, and Sealed up, until the time of the End. When we hear of a Book, wherein this Great Judge of Heaven and Earth hath Registred the Names of his chosen ones, we presently, with the Prophet, have an Itch in our Fingers, for the searching of the Records. Yea, and not only so; but a restless pain in our Tongues (They stretch forth

forth their Mouth unto the Heavens, saith the Kingly Prophet, and their Tongue walketh through the Earth, *Psal.* 73. 9.) until we have published, and proclaimed; yea, not seldom, fained, and fabled, the Contents. We Saints of the last Edition, and our own Canonization, have our Names only written in this Book; and have therefore exclusively Title, not for the future only to Heaven; but to Earth for the present. Whereas all the men of the World besides are left out as Reprobates; and so divested of all manner of Interest, whether in Temporal, or Eternal, Inheritance. Which distinction yet, either for Number, or Names, of Persons much more,

more, may in no wise be expected shall come to any Mans Cognizance, *until the Dead, Small, and Great*, Arising to stand up before God, this Book, with the others, come to be Opened. Certainly, this Book is yet so fast shut up, and Sealed, until the last Day, that, whoever he be, that shall arrogate to himself a Faculty of the Knowledge of the Contents; and in the mean time, much more assume a Power of publishing the Names therein recorded, of such an one, and that with modesty shall I have reason to say, that he speaketh without Book. And now then, how well will it become us in this Case Φρονεῖν πρὸς, τὸ Σωφρονεῖν; to bewise unto

unto Sobriety? *Mollia sunt Parvis Prata terenda Rotis*; to be wary how we adventure upon the Plowing up of Deep Lands with slight, and slender, Carriages? Certainly, it will be wisdome, as Charity, enough in every one of us to look to one. There is none so lawful, none so useful, a Scrutiny, as, leaving others to Stand, or Fall, to their own Master, to make a diligent enquiry, every one of us, for our Particular Names, whether they be Enrolled in this Book, or no. And in this Scrutiny, this Enquiry, in no wise can we better satisfie our selves then (I say not by breaking open the Seals of this Book, but) by looking into the other books, whereof each we are to look upon

on but as an Index to this. See we that our Converſations be (as far as Humane Frailty ſhall enable us with a Capacity) compoſed unto the Dictates of the Law of Nature, the Law from *Sinai*, the Law from *Sion*; being ſuch, in one word (as in the word of the Apoſtle, *Phil.* 1. 27.) may become the chief of theſe Books, the Glorious Goſpel of Chriſt. See we, every one, that in the Book of our Conſcience, and the Book of Gods Remembrance, the Blots of all our ſins whatſoever may as in a Table-Book, appear written, Spunged out by the precious waters of unfained Repentance, be now henceforth be all over written with the fair Characters of Righteouſneſs,

and

and Holineſs. And then ſhall we not need to diſtruſt, but that we ſhall appear clear, when we ſhall come to be Judged out of thoſe things, which ſhall appear written in theſe Books, according to our works.

Which might fitly bring me to the ſurvey of the two laſt remaining Particulars, the Equal Proceedings of the Court; and the Infallible certainty of all; but for that their but Curſory view would take up more time then, for the preſent can be well afforded, leaving them for a competent Argument, which may well take up our next Days entire Peruſal, beſeech we the Almighty, in the mean time to grant, that the words, we have, this Day, heard with our outward Ears, &c. The

The Third SERMON,

Apoc. 20. 12.

I saw the dead, small, and great, &c.

John 5. 27.

And shall come forth; those, that have done Good, to the Resurrection of Life; and those, that have done Evil, to the Resurrection of Damnation.

Justine Martyr.

Quemadmodum omnibus Corporibus, à Deo procreatis, hoc insitum est, ut Umbram habeant: sic Deum quoque, qui Justitia præditus est, tum iis, qui virtutem sibi colendam proposuernut; tum iis, qui vitium amplexari maluerint, pro cujusque Merito, Præmia, Pœnasque, tribuere consentaneum est.

Apoc. 20. 12.

I saw the Dead, Small, and Great, ſtand up before God; and the Books were opened; and then another Book was opened, which was the Book of Life; and the Dead were Judged out of thoſe things, which were written in the Books, according to their works.

Sight have you had, as of the Priſoners to be Arraigned, the *Dead, Small, and Great*; of the Judge, to paſſ ſentence; which though, for the Judgement of Principal Authority, it ſhall be every Perſon in the Trinity; for which cauſe we finde this Day Signally ſtiled Gods Day, 2 *Pet.* 3. 12. *Looking for*

for (saith he) *and hastening unto, the Day of God*: yet for the Judgement of Promulging, and Pronouncing of sentence, it shall be the second Person in that Trinity, and that in regard of his Humane Nature. *The Father* (saith our Apost.) *hath given Power to the Son to execute Judgement, because he is the Son of Man. John.* 5. 27. So of the Evidence to be given in, Recorded in Books; and those three principals; whereof the first is Gods Statute-Book, made up of three Tomes; in the first whereof is written the Law of Nature, in the second the Law from *Sinai*, in the third the Law from *Sion*; the second his Day-book, made up of two, whereof the first is of that our own Con-

science, the second of Gods Remembrance; the last his Book of Records; and that you have seen to be of a two-fold nature; the one that, wherein the Church Registreth those for the Sons of God, that, by an outward Confession of their Faith, are received into her Bosome; notwithstanding that not a few of them prove afterward Impostours, and Hypocrites; the other that of his Eternal Foreknowledge, whereby from all Eternity he hath, and beyond all Tract of time will, acknowledge those for his, whom he hath Predestinated to the Adoption of Sons, and Ordained to be Heirs of Eternal Life. The Equal Proceedings of the Court, and the Infallible certainty

tainty of all, remain only for the preſent, to be diſcuſſed. And firſt are we to examine the equal Proceedings of the Court; whoſe impartial Judge ſhall Examine, the whole World, upon the works, whether Good, or Evil, they have done. And the Dead were Judged out of thoſe things, which were written in the Books, according to their works.

It is the Lords own word to his Peopie *Iſa.* 55. 8. *My wayes are not as your wayes.* And this difference of wayes, between him and them, the ſame Lord, no leſs juſtly then preciſely, may you hear Conteſting with them, in point of Equity, *Ezech.* 18. 29. *Are not my wayes Equal* (ſaith he) *and yours Unequal?*

qual? Betwixt Heaven and Earth there is not so great a Distance, as there is Difference between God and more then a good many Men in the exercise of Judiciary Power. The Law, which the Civilians say, is *Sanctio Justa, Jubens Honesta, Prohibensque Contraria*; a Just Constitution, commanding things that are Honest, and Forbidding the Contrary, is, in the Court of Heaven, reputed the only straight Rule, whereunto the subjects of that court are to conform their works, & ways; & for their Deviation, and Declination, from its Rectitude are only punishable. For which cause our Evangelists description of sin is, that it is the Transgression of the Law, in the 1. of his Epistle the 3. Chapter and 4. V. And

therefore

therefore that word of that other Apostle, just reason that it obtain with us the Credit of an Oracle, *Rom.* 4. 15. *where there is no Law, there is no Transgression.* So that then that word of that other Apostle yet. 2. *Pet.* 1. 19. *for the word of Prophesie,* our parts it shall be to conceive, directed unto every one of us for the Law; *that we shall do well to take heed thereunto, as unto a Light, that shineth in a Dark Place.* No otherwise then you may observe some careful Mariner, for the better guidance of his Ship in a Dark Night, to heed a Light, which from some Eminent watch-towr, may discover it self. The Conduct of which Light therefore, whose Beams every one of us may clearly discern (as the *Pilot* his

Light from the Tower) darting out from Heaven upon him, for the better steering him a course, through the surges of this world, shall he not heed, no marvel, if, Straying from the right Path of Justice, he wander in Darkness, and in the shadow of Death. The Proceedings of too too many a Man, that assumeth unto himself a Power to *Execute* Justice, not seldome, runneth a clean contrary Bias to this. They say as those in the Wiseman. *Wisd.* 2. 11. *Our will is the Law of Justice.* And therefore take unto themselves a liberty of Proscribing, Imprisoning, Condemning, yea, & *Executing* too, whom they please; though guiltless of the Transgression of any Law. Nor shall the Law be

be the Rule, whereby to examine the work of ſuppoſed Delinquents; but their cauſeles fears and Jealouſies, ſhall make Delinquents whomſoever they ſhall pleaſe. Whilſt themſelves, in the mean time notwithſtanding that they are dipped in as deep a Dye of villany as the blackeſt Fiends of Hell, muſt yet have Precedence of all the Apoſtles, nay, the Virgin *Mary* her ſelf, in Saintſhip (as long as did *Saul* with an Image, in ſtead of *David*, 1 *Sam.* 19. 13.) they can impoſe upon the purblinde World with empty Shadows, and ſemblances, in ſtead of the true, and real, Body of Religion; and (what *Æſchines* ſometimes objected to *Demoſthenes*) τοῖς καλλίστοις ὀνόμασι τὰς ἀ-

χίσας πράξεις περιγράφουσι) can New-dip Extortion, Oppression, Perjury, Tyranny, Sacriledge, Murther, yea very Atheisme, with the fair, and specious Names of Reformation. Beloved! As this Great Judge is far from being so Sophistical, as to impose upon us with a Fallacy of *Non causa pro Causa*; and so not so Rigid as to Condemn us without the least transgression of any of his Laws: so neither may we conceive him to be so Facile, and Easie, as that he shall be wone to accept of a bare Shew, and Profession, of Saint-Ship for a perfect observation of this Law of his. That Rule of this great Judge. *By their Fruits you shall know them*, *Mat.* 7. 16. holdeth as true for all

all manner false Pretenders as Prophets. They are the Fruits of good works only, and not the Leaves, or Blossoms, of vain Ostentation, or Profession, that shall Acquit, or condemn, us at the last Day. *And the Dead were Judged out of those things, which were written in the Books, according to their works.*

But how? The Dead to be Judged according to their works? *Durus est hic Sermo*; this is an hard saying; and who may abide it? What hope of Salvation then shall the most Righteous have to entertain? Yea, and then (as is St. *Peters* passionate *Quære* in the 1. of his *Epistle Chapter* 4. 18.) *Where shall the Ungodly, and the Sinners appear?* So that then well may *David*,

David, *Holy David*, deprecate this manner of Trial before God. *Psal.* 143. 2. *Enter not into Judgement with thy Servant, O Lord; for in thy sight shall no Man living be Justified.* He, that hath found no stedfastness in his Servants, but hath charged his very Angels with Folly, how much more then Man, which dwelleth in an House of Clay, whose Foundation is in the Dust. Alas! As the Priest in the old law was to make an atonement for the Holy offerings of the People, that they might be accepted. *Exod.* 28, 38. never may the best of our Services, without some Atonement, and Expiation, hope to be sped of Acceptance at his Hands, in whose Eyes the Stars are not clear,

clear, *Iob* 25. 5. but is of Purer Eyes then to behold any Iniquity, *Hab.* 1. 13. And then, if, in our best Dresses, we may not hope to appear Acceptable, in our worst how Abominable must we needs appear in his sight? And therefore St. *Aug.* word to the Lord cannot but be concluded to be very pregnant; *Væ etiam laudabili vitæ Hominum, si, remota Misericordia, discutias eam*, Woe to our most laudable course of Life (saith he) if thou, O Lord, without the Spectacle of Mercy, shall be pleased to look upon it. Nay, this way of work-trial the whole Stream of the Divine Pen-men seemeth, every where, to cross; setting up Grace, and Faith, not in competition only with, but in a direct opposition unto

unto works, in the work of our Salvation; and so in this Day of Trial we conclude (saith St. *Paul* Dogmatically) that a Man is justified by Faith, without the works of the Law, *Rom.* 3. 28. *There is a Remnant, according to the Election of Grace* (saith the same Apostle in the 11. of the same Epistle 5. and 6.) *and, if by Grace, then is it no more of works; otherwise Grace is no more Grace.* And if by Grace, and Faith, we are to look for Justification, then how is it that according to our works we shall be Judged? It will not be so difficult a Task perhaps, upon a full discussion of the whole matter, to reconcile this so much seemingly jarring Triumvirate, as at first sight may appear. Grace is the first, yea, Principal, Impulsive,

Impulsive, cause of our Justification. *Being Justified freely by his Grace*, saith the same Apostle. *Rom.* 3.24. saith the instrumental, for the laying hold of this grace in Christ. The righteousnes of God (saith the same Apostle in the 22. of the same Chapter) by the Faith of Jesus, is upon all them that Believe. Good works are, for the present, to every one of us, as, at this last Day, they shall be, in the Presence of the whole world, Sole, but sufficient, Evidence, that we by Faith apprehend this unspeakable Grace, and Mercy, in Christ. And therefore the same Apostle may you observe to be so far from opposing of either of these to other, that, *Ephes.* 2. 8. you may see him Coupling Grace and Faith; *By*

Grace

Grace (ſaith he) *are you ſaved, through Faith,* Nay, 1 *Tim.* 1. 14. both Grace, and Faith, and good works, together. The Grace of our Lord was exceeding Abundant with Faith, and Love (the ſourſe of all Good works) in Chriſt Jeſus. The lively Emblem, and Repreſentation, of all three may you clearly diſcover in the Eye of a Man. The Light (we know) is the only Object, this *Eye* contemplateth. And the Eye the ſole Organ, for the Contemplation of this Light. And yet little comfort ſhall there be found by any Man in this object of Light; nor will this Organ of the *Eye* be of any uſe, if, by any means, it ſhall be divorced from the other Members of the Body. To the *Eye* Light can-

not be more welcome then is the Grace, and Mercy, of God, that bringeth Salvation, to the ſoul. *You are kept* (ſaith *St. Peter*) *by the Power of God, unto Salvation.* 1 *Pet.* 1. 5. Salvation the cleareſt Evidence, as of the Mercy, ſo Power, of God. And Faith the only means for the ſealing up unto us this Evidence. And yet, ſhall Faith, though of this Intuitive, and Obſignative, Efficacy (as the Eye from the other Members) be divided, and ſeparated, from all other Gifts, and Graces, of the ſoul, as Humility, Meekneſs, Temperance, Patience, it ſhall appear no better then Dead, *For Faith, without works, is Dead alone.* *Iam.* 2. 17. Briefly, *by the Grace of God I am what*

I am (you know) is our Apostles word of himself, 1 *Cor.* 15. 10. whatever we may have in us, whether of the Seeds of Faith, or the Fruits of good works, may in no wise, be Pimarily ascribed to any cause but the Grace of God. So that then, for that, both for the best Plerophory of our Faith, we shall have too just reason to cry out, as that Father of the *Daemoniaque*, *Mark* 9. 24. *Lord, I Believe; help mine unbelief*; and, for our choisest works, for that they are so far from holding any the least conformity unto the Rule of Gods Law. sadly to bemoan our selves before him, as doth the Royal Prophet, *Psal.* 130. 3. *If thou, Lord, wilt be extream to mark what is done amiss,*

who

who may abide it? Nay, for that we cannot conceive the least hope of Salvation by our best works, without borrowing much out of the inexhaustible Treasury, not of Gods gracious Interpretation only, but his Imputation of his Son. Merits unto us (*Christ was made sin for us*, saith our Apostle, *that we might be made the Righteousness of God in him*, 2 *Cor.* 5. 21.) who seeth not how more then sufficient ground there will be for our saying one to another, what *Zerobabel* sometimes of the stone of the great Mountain, *Zach.* 4. 7. *Grace unto it, Grace unto it?* And for those two, Faith, and Good-works, thus genuinely, and equally, springing from the same Root, the grace of

of God, far be it from us from becomming such Boutifeaus, and Incendiaries, as to blow, and kindle, the Coals of any Division between them, which, without the least prejudice, or disgust, nay, without the extream prejudice of the destruction of our souls, cannot be set, or kept, at the least distance. *Indeed, without Faith it is impossible to please God.* Heb. 11. 6. And yet never shall Faith be able to please God without the Observation of his Commandements. It is Faith, that apprehendeth the Merits of Christ. *Being justified by Faith, we have Peace with God, through Iesus Christ our Lord.* Rom. 5. 1. And yet *Opera mea testantur de me*, as our Saviour sometimes of himself,

self, *John* 5. 36. They are good works, that must justifie our Faith for true, and sincere. Faith, as the Kings Daughter, *Psal.* 45. 14. cannot but appear gratious, and amiable, in her Heavenly Fathers Eyes: yet may she not be brought into his Presence, *until she appear in her Raiment of Needle-work; and the Virgins of all other spiritual Graces, for the keeping her Company.* V. 15. and 16. Faith, like one part of a pair of Compasses, must still center in the free grace of God through Christ. But then must Love, like the other, be moving about the Circumference of the relief of our distressed Brethrens necessities. So that then, for our Faith, however possibly we may conceive

of

of it, as our Apostle sometimes of his Faith of Miracles, *Heb.* 11. 33, 34. that it is of force to subdue Kingdoms, stop the Mouths of Lions, quench the violence of Fire; yet may we not fancy that it shall be able to open the Gates of the Kingdome of Heaven, as long as we are so far destitute of such good-works, which may become Newness of Life, as that we have any thing of Abomination, or defilement, about us, for the keeping us out; the last v. of the last Chap. of this Book. And therefore, however, for the work of our Justification, God may say unto us, as to the two Blind-men, *Matth. 9. 29. According to your Faith be it unto you:* yet if now upon this foundation of our whatever

whatever Faith we shall be so far from building up the Gold, or Silver, Superstruction of Pious, and Religious, works, as that we shall lay on nothing but the Hay, and Stubble, of all manner of vanities, yea, Impieties, and Enormities, so far shall such a Faith be from saving us, that most woful must our condition needs appear, when we shall all come to stand up before God; to receive our sentence, either of Acquital, or condemnation, according to our works. *Every Mans works shall be made manifest* (saith Saint *Paul*) *for the Fire shall try every mans works, of what sort it is.* 1 *Cor.* 3. 13. where by Fire (will we hear St. *Augustin*, and diverse others of the Antients) We

are

are to understand, either the Fire of all manner of Temptations, and Tribulations, and Persecutions; which, as Fire, are to try, and prove, sound Doctrin; and reduce to nothing the Hay, and Stubble, of Humane Invention. When the Lord shall wash away the filth of the Daughter of *Sion* by the Spirit of judgement, and Fire, saith the Prophet, *Isa.* 4. 4. or the Fire of the Holy Ghost; *He shall Baptize* (saith the Baptist) *with the Holy Ghost, and with Fire. Matth.* 3. 11. or our Saviours appearance at this Day of Judgement; either for the brightness of his Presence; *Who is the true Light, that lightneth every one that commeth into the world; John* 1. 9. or for his consumptive quality,

quality, that (as is the ſame Pſalmiſts Prediction. *Mat.* 3. 12.) *is to burn up the Chaffe with unquenchable Fire.* So that then, finde we in our ſelves ſome ability, for the bearing of Tribulations; and Perſecutions? Some eminent graces of Gods Spirit? Some Light of Illumination of our underſtandings, for the diſcerning of thoſe things that are Excellent? Some conſumption of the Hay, and Stubble, of all manner of Corruptions within us? Upon theſe, and no other Terms, juſt reaſon ſhall we have to conclude, that we are truly juſtified by Faith in the free Grace of Chriſt; *and ſo ſhall be counted worthy to ſtand before this Son of Man*, as himſelf ſpeaketh, *Luke*

21, 36. Let then the Light of our Faith so shine before Men, that they, seeing our goods works, may thereby be induced, yea enforced, to glorifie our Father, which is in Heaven. Let not our Lean Profession of Faith devour, and swallow up, the Fat of all manner of good works amongst us. But let the Pomegranats of all manner of Fruits of Gods Spirit every where appear in the Coat of our Christianity, as well as the Bels of our loud Profession of Faith. Let Faith, which commeth by hearing, be as *Mary*, conversant about one thing, the Hearing of the word; whilst the other as *Martha*, is careful for many things, the entertaining of Christ in all his needy Members.

Let

Let Faith ſing the Plain-ſong; and Good-works the deſcant, for the making up of a Melodious Harmony in the Ears of the Higheſt. Let Faith, and good works, in every of us, prove as *Rachel* and *Leah*, fruitful for the building up of the Houſe of our Chriſtian Profeſſion. That ſo being Juſtified by Faith, and having good works for the Juſtifying of this Faith of ours, in the End of our Days, we may receive the End of our Hopes, the Salvation of our Souls, when this great God of Heaven, and Earth, *ſhall judge the Dead, Small, and Great, out of thoſe things, that are written in the Books, according to their works.*

And thus far ſhall it ſerve to have examined the equal Pro-

ceedings of the Court; which clearly appeareth in that the *Dead, Small, and Great,* ſhall, without any further diſtinction, or diſcrimination, be thus (as you ſee) Judged. I ſhall only give you a ſhort glimpſe of the infallible certainty of all; that which is irrefragably evident in that our Divine Evangeliſt profeſſeth himſelf to have been Αυτόπτης; an Eye-witneſs of all. *I ſaw the Dead, Small, and Great, ſtand up before God.*

The Poets word it is, *Segnius irritant Animos* —— The objects of Hearing make not ſo ſudden an impreſſion upon the Ear as thoſe of ſeeing do upon the Eye. And the reaſon hereof, given by the Phyloſopher, cannot but be concluded to be very

very pregnant; for that thoſe things, we ſee (ſaith he) come to the Eye Κατ' ευθεῖαν τετραμμένην; in a direct Line; but the things, we Hear, to the Ear, Παντα-χόθεν; oblickly; and (as we ſay) on every ſide. Had our Apoſtle, by Hear-ſay only, by Tradition from others; acquainted us with the *Dead, Small, and Great*, ſtanding up in this wiſe, before God (and yet this ſame Evangeliſt of our Ears conceiveth but even ſuch a Relation to be Edged with Authority ſufficient; (*what we have heard*, ſaith he, *declare we to you*, in the 1. of his 1. Epiſtle and 5.) the leſs ſtrange might it ſeem did we appear to diſtruſt the Relation; not only for that our Age to palpably aboundeth with

Lies much more then Truth; but for that much more the greatest part of us, that have led the Lives of Infidels, would gladly cry down this Christian Truth, rather for a Fabled Romancee then a Divine Oracle.

——————*Sed cum certissimus Index.*

Eplicuit presens oculus, quem Fabula nestit.

But now, what the greatest Sceptick can, in the least measure question the Truth of this Report, which so Authentick an Author as this our Evangelist reporteth himself to have seen, and this by so unquestioned away as this of Revelation? I saw, and that with mine own Eyes, and that by so unerring Evidence as Revelation, *the*

Dead,

Dead, Small, and Great, stand up before God.

Indeed, I am not Ignorant that there are Revelations, that may to justly be stooped to draw in the same Yoak with Dreams. *Hearken not to your Prophets* (is, the Lords own word to the King of *Sidon*, of *Tyre*, of *Moab*, and *Ammon*) *nor to your Diviners, nor Dreamers. Jer.* 27. 9. Every, even the meanest of us, hath, for a long time (as the *Corinthians* of old, in the 1. of those *Epistles* 14. and 26.) *hath a Revelation, an Interpretation, of his own.* Of every of which therefore far greater reason shall we have to *Quære*, then those Philosophers sometimes of our Apostle, *Acts* 17. 18. *what will this Babbler say?* But, when we

meet with a *Testificemur quod vidimus*, as from this our Evangelist, *1 John* 3. 11. *we Testifie that which we have seen*; and that no Propheſie of Scripture is of Private Interpretation; but Holy Men of God ſpake ſtill, as they were moved by God, 2 *Pet.* 1. 20. that Sceptick muſt needs be concluded to be above meaſure Sceptical, that ſhall diſtruſt the Credit of ſuch a Relation. *I ſaw the Dead, Small, and Great, ſtand up before God.*

Let it then be the careful Proviſion, and Circumſpection, of every one of us, that this dreadful ſight of the *Dead, Small, and Great*, ſtanding up before a moſt impartial Judge; and of the Books, made up of three volumns; in the firſt whereof

whereof is written the Law of Nature, in the second the Law from *Sinai*; in the third the Law from *Sion*; the second I is Day-book, of two; whereof the first is that of our own Conscience, the second of his Remembrance; the third his Book of Records, and this of a twofold Nature; the one wherein the Church Registreth those for his Sons, that, by an outward Profession of their Faith, are received into her Bosome; notwithstanding that many of them afterwards prove gross Impostours, and Hypocrites; the other that immutable Foreknowledge, whereby, from Eternity he hath, and beyond all Tract of Time, will, acknowledge those for his, whom

he hath Predestinated to the Adoption of Sons, and ordained to be Heirs of Everlasting Life; let this spectacle I say (what the Lord sometimes to his People of the Book of the Law, *Iosh.* 1. 8.) *depart never out of our Mouths; but meditate we therein, Day and Night.* And let it be the Hing of the same Care of ours to consider that we shall be saved, or condemned, not by the Leaves, or Blossoms, of faire Shews, or Semblances, but by the Fruits of Good-works. And then, having laboured, as much as in us lieth, to conform us to his Example, that is the Resurrection, and the Life, when he, which is this Life of ours, shall appear, just reason shall we have to become confi-

confident, that we shall also appear with him in Glory; with the Lustre of which Appearance, in thy good time, O Lord, irradiate every one us; for thy Mercies sake, &c.

FINIS.